



# BHĀGAVATA PRADĪPIKĀ

*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine  
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## HUMAN OR DIVINE?

Conventional and Confidential  
Perspectives of Scriptural Episodes





# HUMAN OR DIVINE?

*Conventional and  
Confidential Perspectives  
of Scriptural Episodes*

*The spectrum of scriptural messages is broad and is not limited to one purpose or a specific audience.*

## Do the scriptures have multiple meanings?

Imagine a prism held in sunlight. As the rays of the sun touch the prism it reflects multiple attractive colors. While various people are fascinated with different colors, some like to see all the colors. Similarly the verses and pastimes of the Holy Scriptures also manifest various meanings. These prismatic perspectives of the scriptures reveal messages at different levels relevant for multiple audiences. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya Caritāmṛta, writes

*kṛṣṇa-tulya bhāgavatā – vibhu, sarvāśraya  
prati-śloke prati-akṣare nānā artha kaya*

“Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.” (CC Madhya 24.318)

For instance the very first verse of the Bhāgavatam is explained in five wonderful ways by a great Vaiṣṇava commentator named Śrīla Viśvanātha Cakravartī Ṭhākura. Lord Caitanya Mahāprabhu explained a vital verse of the Bhāgavatam, popularly known as the ātmārāma verse (1.7.10), in 61 different ways to Sanātana Gosvāmī. Similarly, the activities of the Supreme Lord, His incarnations and His devotees are performed for various reasons, some confidential and some general.

## Are all meanings relevant?

An object seen from different angles appears differently and the same object is utilized for various needs. All these different visions of the object may not reveal its complete form and the different uses may not manifest its full potential, but some of them are relevant for various purposes – big and small, and some may be irrelevant and misleading too.

Similarly, the pastimes of the Supreme Lord and His exalted devotees are enacted for various divine and human purposes and they are often not limited for one particular reason. The multiple purposes behind a scriptural episode are explained by enlightened Vaiṣṇava commentators. But some unscrupulous commentators screw out various irrelevant meanings from them to suit their own purposes. A bona fide meaning is the one that aligns with the conclusions of the Vaiṣṇava philosophy, while others do not.

The multiple explanations or perspectives of the same scriptural statement or episode, when



given by the Vaiṣṇava ācāryas, should not be seen as contradiction but to be seen as variety. That indicates the richness of the literature and the Sanskrit language. By carefully and faithfully studying the scriptures with the help of bona fide commentaries, one finds that these meanings actually often complement each other.

Thus from the scriptural pastimes, externally one may learn some conventional principles for the smooth functioning of human society and one's spiritual practice. Simultaneously, often times, there are some internal and confidential purposes for which the pastimes are enacted and these reasons and perspectives are understood by and relevant for more advanced souls.

The meanings of scriptures that describe the Personality of Godhead are actually revealed to a sincere reader by the grace of the Supreme Lord who is the source and objective of the scriptures. Perspectives derived from intellectual gymnastics and mental speculations are deceptive as described below.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.” (10.14.29)

## Multiple perspectives of the Bhāgavatam

Śrīmad-Bhāgavatam is the book form of the Supreme Personality of Godhead Śrī Kṛṣṇa and is non different from Him. It is considered the foremost of all the works of Śrīla Vyāsadeva, who was satisfied only after compiling the Bhāgavatam and was despondent before he wrote it. Śrīla Nārada Muni instructed Vyāsadeva to write Śrīmad-Bhāgavatam in such a way that both learned people and common people could relate with it. Nārada Muni told Vyāsadeva,

*tvam apy adabhra-śruta viśrutam vibhoḥ  
samāpyate yena vidāṁ bubhutsitam  
prākhyāhi duḥkhair muhur arditātmanāṁ  
saṅkleśa-nirvāṇam uśanti nānyathā*

“Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.” (1.5.40)



Thus the Bhāgavatam caters to the needs of multiple audiences and also helps one particular reader in manifold ways. Śrīla Jīva Gosvāmī quotes the following verse in his magnum opus work called Tattva Sandarbha, while explaining the broader application of the Bhāgavatam:

*vedāḥ purāṇaṁ kāvyam ca  
prabhur mītraṁ priyeva ca  
bodhayantīti hi prāhuḥ  
trivṛd bhāgavatam punaḥ*

“It is said that the Vedas instruct like a master, the Purāṇas instruct like a friend, and poetic works instruct like a lover, but Śrīmad Bhāgavatam does all the three.”

Thus Śrīla Sanātana Gosvāmī adores Bhāgavatam to be his only friend, companion, wealth, saviour, good fortune and happiness, in the following prayer:

*mad-eka-bandho mat- saṅgin  
mad-guro man-mahā-dhana  
man-nistāraka mad-bhāgya  
mad-ānanda namo'stu te  
(Kṛṣṇa-līlā-stava 415)*

In this way, the Bhāgavatam plays multiple roles in a person's life, with its variegated messages and lessons. The following are a few glimpses to illustrate this.



## ‘Human’ Behavior of God

The purposes of the descents of the Supreme Personality of Godhead in this world are manifold as Lord Kṛṣṇa Himself says in the *Bhagavad-gīta* (4.8):

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

Apart from these reasons, more importantly, Kṛṣṇa performs loving pastimes with His devotees and thus attract the hearts of the people in this world and inspire them to come to His eternal abode. Thus one pastime of Kṛṣṇa has multiple purposes.

When the Supreme Lord incarnates in this world as a human being and performs His pastimes (*martya-līlā*), He imitates the behavior of the humans. Seeing His human behavior, sometimes people in general might tend to consider Him an ordinary mortal. However, the Supreme Lord is always transcendental and is endowed with all divine opulences in any condition. Through His pastimes as a human, He intends to teach the humans in this world how to conduct themselves: “*martyāvatāras tv iha martya-śikṣaṇam*” (SB 5.19.5).

## ‘Embarrassment’ of Exalted Personalities

The scriptures sometimes present the mistakes committed by great personalities. Circumstantially, even great souls are also bewildered in illusion and become victims of lower tendencies as mentioned in the following verse:

*vadanti viśvaṁ kavayaḥ sma naśvaram  
paśyanti cādhyātmavido vipaścitaḥ  
tathāpi muhyanti tavāja māyayā  
suvismitam kṛtyam ajam nato 'smi tam*

“O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.” (5.18.4)

From a human perspective, one needs to learn what not to do from such examples and safeguard oneself. At the same time, one must be careful not offend the great personality involved in the mistake. From divine perspective, such pastimes are often orchestrated by the Supreme Lord to give a message to the common people through great men. The apparent wrong act done



by a great soul doesn't affect him, but if someone criticizes him, one becomes a victim of the offense and reaps the consequences. One should not minimize the position of a great personality for his apparent wrong act, but should just learn the intended lesson for oneself.

For instance, once the Supreme Lord Viṣṇu took the form of a beautiful lady called Mohinī-mūrti and bewildered the demons, to act in favor of the demigods. Lord Śiva, along with his wife Umā, went to Lord Viṣṇu and curiously requested Him to show His feminine form as Mohinī-mūrti. There was a certain confidence or pride in Śiva that he didn't expect that he would be captivated by seeing Her, as even the demigods were not captivated. However, when Viṣṇu appeared as Mohinī-mūrti, Lord Śiva fell into a whirlpool of lust and ran behind Her even in front of his own associates and wife Umā. Mohinī-mūrti's captivating Lord Śiva actually gives a grave message to the practitioners on the spiritual path that lust is a great temptation to control and one has to be extremely safeguard oneself from the allurements of the opposite sex. A spiritual seeker shouldn't be over confident or proud and think that he cannot be victimized by lust.

However, from a divine perspective, Śrīla Prabhupāda explains that this was actually a joking affair between Lord Viṣṇu and His dear devotee Śiva. Śiva is an extremely self controlled person and a great Vaiṣṇava, devotee of Lord Viṣṇu. Śrīla Prabhupāda writes, “Cupid himself tried to invoke Lord Śiva's lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva's eyes turned

Cupid to ashes.” (8.12.15 P). Further, the illusory, material energy represented by Durgādevī is directly the wife of Lord Śiva, but she could not captivate his mind. Therefore, Lord Viṣṇu had to think twice about how to captivate Śiva.

Thus what seemed to be an embarrassing and humiliating experience for Lord Śiva when he lustily ran behind Mohinī is actually Viṣṇu’s plan to glorify Lord Śiva. While a mild glance of the Supreme Lord’s illusory energy could thoroughly bewilder the conditioned souls in this world, that external potency could not move Śiva, and Viṣṇu had to manifest His internal potency to captivate Śiva. Such is the greatness of Śiva. Lord Śiva later felt proud to have such an exalted master as Viṣṇu and he wasn’t ashamed. Rather, he was proud to be defeated by his Lord Viṣṇu and resumed his normal, unagitated condition. This spiritual pride is the real pridelessness of a devotee.

### ‘Departure’ of The Divine

The way Lord Kṛṣṇa and His Yadu dynasty disappeared from this world can be seen from multiple valid perspectives as presented by the Vaiṣṇava ācāryas. By Kṛṣṇa’s desire, once, the young boys of the Yadu family, in a playful mood, dressed Sāmba in the guise of a pregnant woman about to give birth and inquired from the great sages, headed by Nārada and Viśvāmitra, about the fruitfulness of Sāmba’s so-called pregnancy. The sages cursed the mocking boys by saying, “She will give birth to a club that will destroy your family.” Thus a club appeared from Sāmba’s abdomen. Upon King Ugrasena’s instruction, the Yadus ground the club to powder and threw into the ocean. The waves carried all the bits of powder to the shore, where they were implanted and eventually grew into a grove of canes. The last remaining lump of iron was found by a hunter named Jarā who used it to fashion an arrow. Later, the Yadus became intoxicated and took these canes and quarreled amongst themselves killing each other. Hunter Jarā, mistook the sole of Kṛṣṇa’s left foot for a deer and pierced it with an arrow. All these events are sanctioned by Supreme Lord Kṛṣṇa.

This ghastly disappearance of the Yadu dynasty, the family of Lord Kṛṣṇa, was enacted for various reasons. From an external point of view, this happened because of the curse of the sages. And some say that it is because Gāndhārī cursed Kṛṣṇa’s dynasty, since Kṛṣṇa was instrumental in the death of her hundred sons. However, there are deeper reasons for it. Because Kṛṣṇa fulfilled the purpose for which He descended, He desired to wind up His pastimes. And these curses were a part of His plan for departure.

Some of the Yadus, due to their intimate connection with Kṛṣṇa were behaving whimsically against the Lord’s will. So, Kṛṣṇa felt the need to annihilate the indifferent, contemptuous members of the Yadu family. Further, the Lord gave a grave message of detachment to the people in this world, that one’s opulence and power in this material world is temporary and one has to leave all one’s earthly possessions and even their lives one day. Kṛṣṇa also



demonstrated that He wouldn’t spare even His own family members if they are offensive to the *brāhmaṇas* and sages. Also, the glorious Yadus are eternal associates of the Lord, and they cannot bear separation from Kṛṣṇa after His disappearance. In their agitation in separation, they would trample and destroy the earth. Therefore, Kṛṣṇa arranged their disappearance prior to His own disappearance. Further, some of the Yadus were the demigods who descended to assist Lord Kṛṣṇa in His mission. So, through this pastime, Kṛṣṇa reestablished them in the heavenly planets to resume their services in the universal management. Thus Kṛṣṇa removed Himself from the vision of the material world, along with His eternal associates as the Kali-yuga was beginning. Apart from these perspectives, the Vaiṣṇava ācāryas give other confidential and conventional reasons for our understanding of this pastime of Kṛṣṇa’s disappearance.

### Conclusion

Thus there are several such episodes in the scriptures that present us understandings at various levels. If we only see the divinity or Godhood in them, we may fail to learn the intended message in them relevant for human life. And if we see them purely from human perspective, we may underestimate their transcendental nature or minimize the position of the personalities involved. So, while reading the scriptures, we need to patiently and faithfully depend on the explanations of bona fide Vaiṣṇava ācāryas who give us a balanced understanding from both perspectives. ☀





# PARI PRAŚNA

**Question:** How can the Vedas describe the Supreme Absolute Truth or *Brahman*, who cannot be described in words, since the words are also a product of three modes whereas the Absolute Truth is *nirguna*?

**Answer:** Mahārāja Parīkṣit had asked this question to Śukadeva Gosvāmī, on behalf of the impersonalists present in the assembly of sages. Śukadeva Gosvāmī, understanding that impersonalists cannot appreciate the direct answer, gave an indirect reply.

He said, "One may say that Brahman is indescribable by words. But if the Supreme Lord had not created the intelligence, mind and senses, then sound and the other objects of perception would all be just as indescribable as the Brahman. One would have been blind and deaf since birth, and would know nothing about physical forms and sounds, what to speak of the Absolute. So, just as the merciful Lord has given us all faculties of perception for experiencing and describing to others the sensations of sight, sound and so forth, in the same way He may give someone the receptive capacity to realize Brahman. He may, if He chooses, create some extraordinary way for words to function—apart from their ordinary references to material substances, qualities, categories and actions—that will enable them to express the Supreme Truth. He is, after all, the almighty Lord (prabhu), and He can easily make the indescribable describable."

Thus only by the special mercy of the Supreme Person does Brahman become śabdītam, "literally denoted by words." Otherwise, without the Lord's exceptional grace, the words of the Vedas cannot reveal the Absolute Truth.

Lord Matsya assures King Satyavrata that the Absolute Truth can be known from the words of the Vedas:

*madyaṁ mahimānaṁ ca paraṁ brahmeti śabdītam  
vetsyasy anugrahītaṁ me sampraśnair vivṛtaṁ hṛdi*

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me." (SB 8.24.38).

**Question:** Why is Lord Kṛṣṇa known as *puruṣottama*?

**Answer:** There are two kinds of living entities or puruṣas: one is called kṣara, and the other is akṣara.

Kṣara refers to those who have fallen down and become conditioned, and akṣara refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called akṣara. They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the kṣara and akṣara, Lord Kṛṣṇa, Vāsudeva, is described in Bhagavad-gītā (15.18) as puruṣottama. (SB 4.24.28 P)

Vāsudeva is not the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa. The impersonal Brahman is the effulgence or bodily rays of Kṛṣṇa, the Supreme Puruṣa. Thus in all respects Vāsudeva, Kṛṣṇa, is the best of Puruṣas or puruṣottama.

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

## QUIZ CORNER

Suggest an  
ATTRACTIVE CAPTION  
for this image



Mail your caption to [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) with "June Quiz Corner" in the subject. The best caption along with your name will be published in the next issue.



Best caption for the last month's image:

**KRISHNA-BALARAMA,  
PAVING THE PATH FOR PROSPERITY**

Written by: Vijay Krishna



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The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. (SB 6.3.16 P)





The Lord's potency acts in both the spiritual and material worlds. In the spiritual world the Lord's potency works as yogamāyā, and in the material world the same potency works as mahāmāyā, exactly as electricity works in both a heater and a cooler. (SB 10.1.25 P)



The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears along with the Lord, out of our sight. (SB 11.1.3 P)



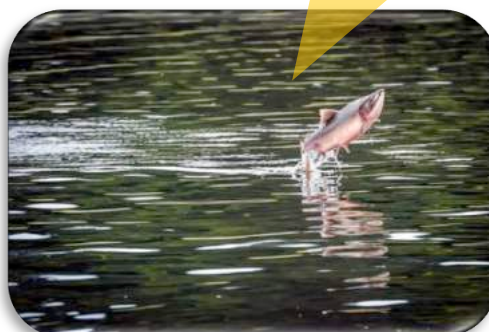
Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities (4.4.12 P)

## ANALOGY ARENA

The Lord is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. (SB 1.1.1 P)



Those who consider supreme to be formless, are compared to certain species of fish, who, being born in the rivers and rivulets, migrate to the great ocean. They cannot stay in the ocean indefinitely, for their urge for sense gratification brings them back to the rivers and streams to spawn (SB 2.2.31 P)



For one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, there is no possible shelter other than His two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar. (SB 11.19.9 P)







# BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

## WHEN GREAT SOULS MEET...

[Śrīmad-Bhāgavatam, Canto 3 Chapters 4-6]

*Uddhava describes to Vidura the annihilation of the Yadus; the meeting of Lord Kṛṣṇa with Uddhava and Maitreya Ṛṣi and speaking transcendental knowledge to them (3.4). Uddhava further guides the inquisitive Vidura to elderly Maitreya for knowledge and leaves for Badarikāśrama. Vidura inquires from Maitreya and Maitreya gratefully starts to respond to Vidura's questions starting with the process of creation (3.5-3.6).*

### Kṛṣṇa's Final Darśana

The Yadus drank liquor, became delirious and used harsh words at each other. Thus, by the action of Kṛṣṇa's *māyā*, they destroyed each other. Witnessing this, Lord Kṛṣṇa sipped the water of the river Sarasvatī and sat down under a tree. Previously in Dvārakā, Lord had guided Uddhava to go to Badarikāśrama, but being unable to bear separation from Him, Uddhava followed Him to Prabhāsa. Uddhava saw that the Lord is deeply thinking alone, resting against a young banyan tree, with His right lotus foot on His left thigh. He appeared blissful. At that time, Maitreya ṛṣi, the friend of Vyāsadeva, also appeared there out of his own accord. The Lord then started to address Uddhava. Maitreya also listened to their conversation submissively.

### Conversation of Kṛṣṇa And Uddhava

Lord Kṛṣṇa spoke to Uddhava, "I know your heart's desire for My association. Your present life is the last. Your pure devotional service has brought you here to Me, as I prepare to disappear from the world's vision." Smearing his tears, with folded hands, Uddhava said, "O my Lord, I am anxious to serve Your lotus feet alone, though you easily award even liberation to those who engage in Your devotional service. Your contradictory activities disturb the intelligence of even the learned. You engage in fruitive

work, although free from all desires. You take birth although unborn. You enjoy householder life although self-satisfied. You call upon me for consultation, as if bewildered, although You are never bewildered. If You think I am competent, kindly explain the knowledge of Yourself which You have spoken to Brahmā, which solves all contradictions regarding You. Also by that I will be able to cross over this ocean of sorrow after Your disappearance." The lotus eyed Lord, then, instructed Uddhava about his transcendental situation, His dealings with devotees in Dvārakā and Vṛndāvana, which He did not speak even to Brahmā in *catuḥ-ślokī*. He also instructed him to proceed to Badarikāśrama and dispatch this confidential message to Nara-Nārāyaṇa ṛṣi and other sages. Thus, it was the desire of the Lord that Uddhava should remain in this world to disseminate the specific knowledge about Him.

### Vidura Seeks Knowledge from Uddhava

While Uddhava was about to start for Badarikāśrama, Vidura expressed his desire to hear from Uddhava the self-knowledge which he had been enlightened by the Lord. Sensitive Uddhava being aware of the presence of elderly Maitreya nearby, guided Vidura to him who was also directly instructed by the Lord. Uddhava could not accept the elderly Vidura as a disciple.



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This material creation is also exactly a dreamlike creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dreamlike creation. (2.1.39 P)



## Vidura's Inquiries to Maitreya

Vidura approached Maitreya at Hardwar and put forth many inquiries before him. He said to Maitreya, “Devotees of the Lord travel on the earth just to show compassion to fallen souls. So please give us directions on how to live in this world for real happiness. Kindly give instructions on the transcendental devotional service of the Lord. Describe about *Puruṣa-avatāras*, *līlā-avatāras*, living conditions on different planets and different living entities created by the Lord. I am satiated by hearing the lesser topics related to human society like *Mahābhārata*. Now, kindly describe *kr̥ṣṇa-kathā* that vanquishes all miseries, increases detachment, creates auspiciousness and is the essence of all topics. Kindly start with the activities of the *Puruṣa-avatāras*.” Thus questioned by Vidura, Maitreya Ṛṣi felt greatly honoured. He expressed his gratitude to Vidura for showing him mercy by the glorious inquiries and started to explain the process of creation.

## The Process of Creation

The process of creation was described earlier in Canto 2, Chapter 5. *Kāraṇodakaśāyī* Viṣṇu who existed prior to the creation glanced on the material nature which undergoes various transformations under the influence of time and gives rise to the 23 elements. The controlling deities of the ten senses, the *vaikārikah* demigods, were unable to perform their universal duties as they were not combined with each other. With folded hands they began to offer prayers to the Lord.

## Prayers of the Demigods

The demigods glorify the shelter of the Lord's lotus feet which are the umbrella for the miseries of the surrendered souls. They are full of knowledge, the source of Ganges, vanquishes sinful reactions and reveals knowledge and detachment. They award remembrance and courage to the devotees. The Lord's lotus feet are unapproachable by offensive and materialistic people and approachable by the devotees who aim to relish His pastimes. The demigods seek the Lord's directions, knowledge and potency so that they can be united and thus render Him the service for which they were created.

## Lord Sends His Cohesive Energy

In response to the demigod's prayers Lord *Kāraṇodakaśāyī* Viṣṇu sent His cohesive energy that amalgamates all the different elements. Then, all the living entities including the other demigods became enlivened as if awakening from sleep. Thus being set in action the twenty-three elements produced the gigantic universal form, the *Virāt-Puruṣa*. This *Virāt-Puruṣa* is the resting place of all the planetary systems, all movable and immovable creations.



## Manifestation of Different Demigods

Furthur, the *Virāt-Puruṣa* separated Himself into the forms of the other demigods. The controlling Deity *Agni* manifested in the ‘Mouth’ of the *Virāt-Puruṣa* whose sense organ is ‘Voice’, used for the activity of expressing oneself in words. *Varuṇa* manifested in the ‘Palate’, whose sense organ is ‘Tongue’, used for the activity of tasting. Similarly, *Aśvinī-kumāras* manifested in ‘Nostrils’, *Sūrya* manifested in the ‘Eyes’, *Anila* manifested in the ‘Gross Skin’, *Dik-devatā* manifested in the ‘Ears’, and so on. From *Virāt-Puruṣa*'s head, legs and abdomen, manifested the heavenly planets, earthly planets and sky respectively, whose denizens are the demigods, human beings and associates of Rudra. Similarly from the mouth, arms, thighs and legs of *Virāt-Puruṣa*, manifested the four *varṇas* – *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* respectively.

## Humility of Maitreya Ṛṣi

While explaining about the *Virāt-Puruṣa*, in his humility, Maitreya felt unworthy and incapable. He said, “It is not possible to estimate the transcendental time, work and potency of the gigantic form manifested by the Lord's potency. It is the highest perfectional gain of the human speech to glorify the Lord Hari. So, I glorify Him with whatever I have been able to hear from my *guru* and assimilate with my intelligence. Words, mind, ego and their respective demigods could not know the Lord. Therefore we simply have to offer respectful obeisances unto Him.

*To be continued..*

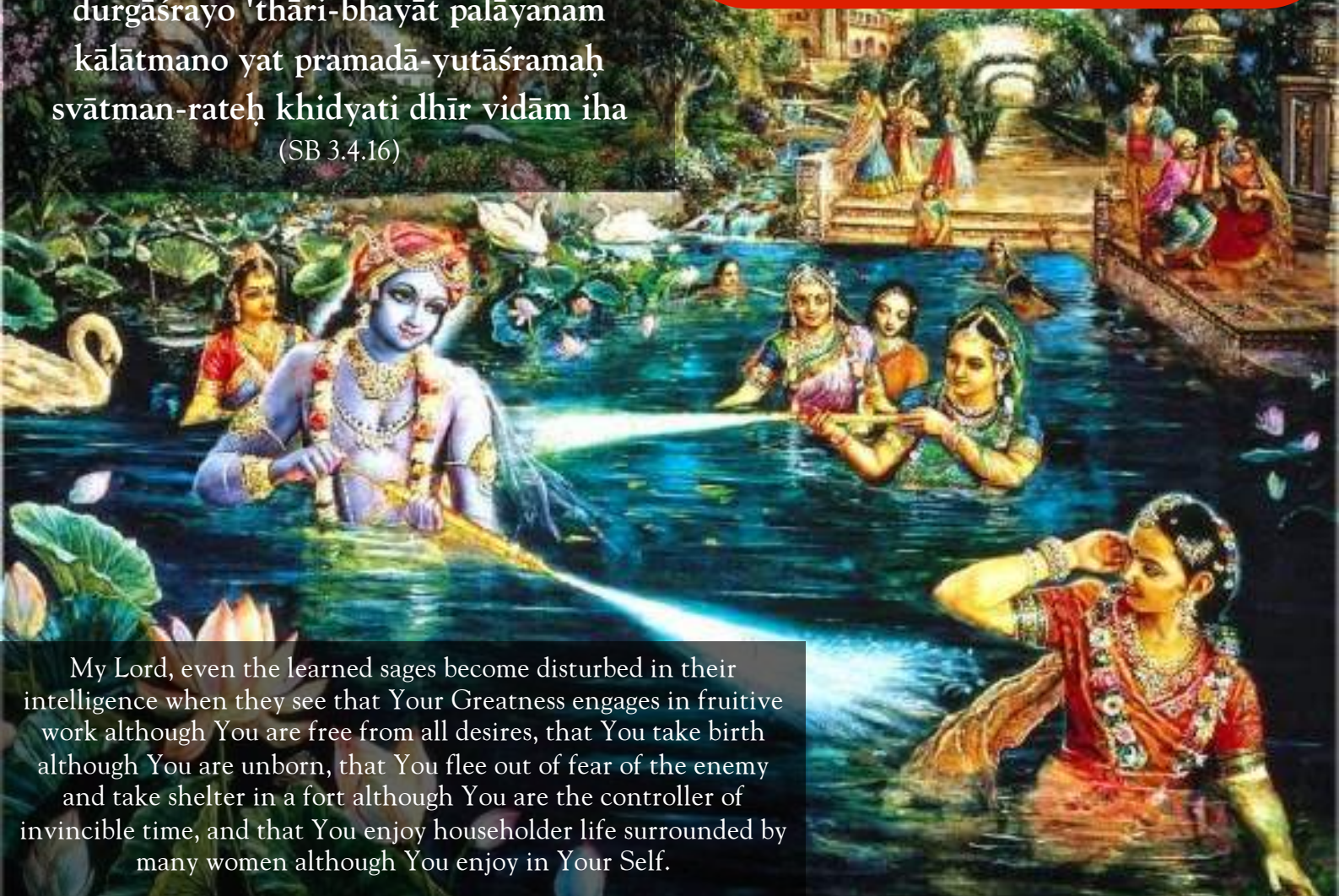




## VERSE OF THE MONTH

karmāṇy anīhasya bhavo 'bhavasya te  
durgāśrayo 'thāri-bhayāt palāyanam  
kālatmano yat pramadā-yutāśramah  
svātman-rateḥ khidyati dhīr vidām iha  
(SB 3.4.16)

## CONTRADICTORY NATURE OF KṚṢṆA



My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

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### NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahma-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1

**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

**1.1.1 V:** From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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